Ce 175 648 Ce [1721] /328 cont./ Chané of Santa Cruz province coming to ask for aid and protection from the Chiriguano who were tracking them down; in 1798 the Chané of the Itiyuro were still making incursions against the Chiriguano of the region of Itáu and destroyed that mission almost completely. (See Corrado, pp. 98 and 225; Tamajuncosa, p. 211.)

Ce 648 128 131 Ce [162] [101] /329/ The Chané tribe did not succumb to these hecatombs or to slavery. It was able to maintain itself on two points of its former territory: on the Itiyuro and the Parapití. Several villages whose density is rather great still exist there. The Chané of the Itiyuro still number about 1,500. They all live in Argentine territory in the province of Salta. I do not have any statistics for the Chané population of the lower Parapití, but I know these Indians are still numerous there.

Ce 191 [101] C [197] Ce [198] Today the Chané are not distinguishable from the Chiriguano by their material culture or their language. They speak Guarani, but use certain locutions and certain words which the Chiriguano say they do not understand and which are perhaps so many vestiges of their ancient Arawak speech. They have kept the latter as a secret language. Nordenskiöld (2, p. 157) was able to collect a short vocabulary of it among the Chané of the Parapití. As was supposed a priori, it is certainly an Arawak dialect closely related to Moxo-Mbaure.

Ce 648 186 C [186] C [101] The modern Chané are no longer slaves, but their early condition is still manifested in their relations with their former masters. The Chiriguano always regard them with a certain scorn and a protective air, to which the Chané respond with open animosity. A Chiriguano would feel offended to be called Chané, and a Chané Chiriguano. The name by which the Chiriguano designate the Chané is always Tapii.

Ce 192 167 Even if historic traditions or ethnic facts were not in agreement to prove the existence in the western Chaco of an Arawak population, archeology alone would suffice to teach it to us. At Tarupayu, Nordenskiöld (5, pp. 40-41) brought to light pottery

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chane SF8

Inca fortresses were visited by Nordenskiöld (1915 a, 1924 a), who described them under the names of Incallacta and Incahuasi. They bear witness to the accuracy of the various traditions concerning the *Guaraní* invasions, recorded by the chroniclers of Perú and of the Rio de la Plata.

Along the Andes, the *Chiriguano* found a peaceful *Arawakan* population, the *Chané*, a branch of the *Chané* or *Guana* tribe, which occupied the northern part of the Chaco along the Paraguay River. The western *Chané*, after centuries of close contact with the Andean cultures, had been deeply influenced by them. They dressed like their neighbors, the Andean *Chicha*, produced a pottery which resembled that of Southern Bolivia and of the valley of Humahuaca, wore metal ornaments, and used metal tools. The *Chané* fell easy prey to the *Guaraní*, who slaughtered and ate many of them and reduced the remaining population to a condition of serfdom. The *Guaraní* invaders, having brought few of their own women, however, took *Chané* wives. The fusion of these two tribes produced a civilization in which Andean, *Guaraní*, and some *Arawak* features were intimately blended. The *Chané* did not entirely lose their identity, however, for along the Parapetí River, in the Caipipendi Valley, on the Itiyuro River, and in the Province of Salta (Argentine), *Chané* villages survived under their own chiefs. But even these have adopted the *Guaraní* language and today cannot be distinguished from their conquerors. The *Chiriguano*, nevertheless, consider the *Chané* somewhat inferior, while the latter remember the forays and cannibalistic habits of their former masters. The *Chané* language, probably extinct now, was spoken by a few persons as late as 1908.

The number of *Chané* is said to have greatly exceeded that of the *Guaraní* invaders. They extended from the Rio Grande (Guapay River) to the Argentine along the foothills of the Andes. At the beginning of the 17th century, according to Ruy Díaz de Guzmán, in the region of Machareti, 400 *Chiriguano* ruled over 5,000 *Chané*; in Charagua, 350 *Chiriguano* owned 4,000 *Chané* serfs; and on the Guapay River, 200 *Chiriguano* kept 1,000 *Chané* in subjection.

The first White settlement in the land of the *Chiriguano* was the ephemeral town of Santo Domingo de la Nueva Rioja, founded in 1564 on the upper Parapetí (Cordorillo) River by Manso and destroyed a short time later by the *Chiriguano*. In 1571 the *Chiriguano* attacked the *Chicha* and the natives of the Provinces of Condorillo and Barranca. To punish them for their "arrogance," the Viceroy of Perú, Francisco de Toledo, led an expedition against them. The Indians avoided battle and harassed the troops of the Viceroy until he was obliged to retreat in shameful defeat (1574). San Lorenzo de la Frontera, which became the modern Santa Cruz de la Sierra, was founded primarily to keep the *Chiriguano* at bay.

The first attempt to convert the *Chiriguano* to Christianity was made in 1609, when two Franciscans, Augustín Sabio and Francisco Gonzalez, built a church in the valley of Salinas, but the reduction was soon abandoned because of Indian opposition. The Jesuit fathers founded a college in Tarija in 1690 and undertook the spiritual conquest of the *Chiriguano*. In 1691, Father Arce founded a mission in the valley of Tariquea, which lasted only 3 years; another mission, established on the Guapay River by Fathers Zea and Centeno, met the same fate. At the beginning of the 18th century, the Dominicans founded three missions in the valley of Chiquiscá, Nuestra Señora del Rosario, San Miguel, and Santa Rosa, while the Augustins formed the Mission of Santa Clara in the valley of Salinas. In 1715, the Jesuits reestablished their ancient mission of Tariquea. In 1727, all the missions in the *Chiriguano* country were destroyed by the rebellion of the chief, Aruma, and his followers, who feared being taken into slavery. The revolt was crushed by an armed expedition sent from Santa Cruz and composed of Spaniards, "tame" *Chiriguano*, and *Chiquito* auxiliary troops. The *Chiriguano* had been aroused against the missions by the fear of being taken into slavery.

/111 cont./

141 142 both men and women, and fair hair indicates either an oddity or a clandestine affair. The forehead is rather small, as are also the languid, downcast eyes; the face is round, the nose flat, the mouth wide, the denture white as ivory, the chin short, and the lips rather thick. /112/ The 142 302 men do not wear beards, and anyone would believe that they are beardless, but the main reason why they do not have one is that they pull out the hairs as they grow, and for this they have some tin tweezers with which they make all the hair disappear, and they do well, because otherwise, in view of their slovenliness, with long beards they would really be orangutans (1).

• [186]

1. The Toba call the Chiriguano tigre face because of his round face, and the latter gets back at them by calling them horse face because of their long faces. In the missions the neophytes wear mustache and goatee.

141 [291] They have a chest thrust forward, rather heavy shoulders and arms, normal-sized hands, and not very big feet, in spite of the fact that they grow as they will since they always go barefoot, especially the women, and not 147 [853] all of them wear sandals /ojotas/. When they are enjoying good health, they are very robust, and the women without the slightest bother will nurse two babes at their [609] breasts. Whenever some white Christian woman is not able to nurse, she usually seeks out a Chiriguano woman to wet-nurse her child; this, in addition to being very advantageous because of the goodness of the blood, is also quite economical. 855 But it is true that most Indian women do not [609] wish to take care of children other than their own; most [466] of the time they agree to it with reluctance, or by force, this last occurring when the Indians are subject to a master.

181 /114/ the same as everywhere else, so that certain travelers who say Indians are very bad would be wrong, as would those who call them very good. A celebrated explorer said not long ago that he found more goodness in an Indian than in a white man and that it is enough to notice only with average attention the faces of the two to be sure of the relative morality of both; as a missionary I neither can nor should consign to these pages my judgment in this regard (1).

1. The same explorer approves of the resolute attitude of the Curuyuqui uprising, taking the point of view that they were fighting for their independence and for the recovery of their territory.

• 186 648 Before the conquest so gently carried out by the Catholic missionaries took place, it was extremely dangerous to enter their territory, even just in passing, and not too long ago it was difficult to pass through the Cuevo-Ibo countryside, where the Franciscan missionaries of Potosí founded their missions, as they had founded those of Tarija in other regions. There was reason for the danger to exist.

The Indian now knew the white man by his deeds; he called him and still does call him caray, that is, astute, greedy, oppressor, and owner of what belongs to other people; if then he looked with misgiving upon the caray and up to a certain point did not wish to have relations with him, it is because this extremely bad image had been formed, from which arose the idea of not wanting to have a bad neighbor in his territory, and he blocked his way in order that he might not come to like the fertility of the area. He was wise to the fact that after exploration comes reconnaissance, *and from this rises the desire to possess, which sooner or later* is put into execution, as has been the case (2).

[113]

2. Giannecchini. Expedición al Alto Paraguay, año 1883.

/115 cont./
obtain the participation of his people when some work of public utility is ordered.

Dominant among the Chiriguano are idleness, inconstancy, intemperance, thievery, infanticide, abortion, and even suicide, which is generally committed by the women. They only work when it is necessary and when they are overcome by want; then they will sweat in order to eat, and then with all humility they appear at the house of a Christian and deliver themselves into his charge with the whole family. But if near the carai /sic; see caray, p. 157/, they find another of their own race who might favor them, even though it be disadvantageous, they do it, because they abhor the one whom they consider the author of their misfortunes or of their captivity. Therefore whenever they speak of the carai, they append the adjective pochi, bad, perverse, tyrannical, rascally, etc.

They learn very easily everything that is taught them, especially music, for which they seem to have been born, but their fickleness ruins it all; they are not set in their ideas nor do they worry much about any loss, even that of their honor. Temperance is not even known by name, and drunkenness is glory, and for that reason in years of plenty, there are continual orgies in their towns. Thievery and cattle-stealing are relatively recent; they were not common formerly, and the cause is probably that of bad example. In certain areas young cattle disappear from sight, and they are so united that the facts are not easily uncovered. Only after /116/ some time has passed or because of enmity will some fact come to light (1).

1. In their peaceful denunciations they urge great secrecy so that the authorities will not make public their names, out of fear that the person informed upon may take revenge with the use of poison or witchcraft, and, if the crime is not proven, the authorities can do more than reprimand and admonish.

/121 cont./

Love for the Home

574 152 When someone has been away from his town for a long time and returns, he is received with much love. He enters his house without saying a word, and if he arrives at night, to the question of "Who is it?" he merely answers "Checo," it's me, and then those in the house begin to cry or give shrieks of joy which may last for five minutes, and soon they give him something to eat and the [114] questions and answers begin. I witnessed this without being seen one night in Parapiti at the San Antonio Mission.

152 591 169 186 It is not rare that once in a while a smaller or greater proportion of Indians temporarily leave their town, either because of scarcity or in order to avoid the anger or ill will of the cacique. They then go away with considerable unhappiness, and they go into exile like Hagar /122/ with her son Ishmael when they were ordered out by the patriarch Abraham. They cry as they leave, they cry along the way, they cry upon arriving in the land that receives them, where, in spite of the good reception which has been prepared for them by other people, they do not find peace, and they always sigh for their home.

When they decide that in their former dwelling place things may have changed, or that the cacique who is responsible for their misfortune and exile may have disappeared from among the living, they return (1). In Yvu, where

1. The Indian Cayuguari, because of a crime committed in Machareti, fled with a group of Indian friends and relatives, settled quite far away to the northeast of Carandaiti, and, as the cacique whom he offended is still alive and as furthermore Cayuguari began a life of cattle rustling, he never returned to his town.

the war of Curuyuqui (1892) occurred when the San Buenaventura Mission was founded, all those Indians who had taken part in the uprising were wandering about in

/122 cont./

152 other towns, and they returned almost en masse, and the first
591 thing they did when they once again trod the soil of their home-
169 land was to cry. I witnessed the arrival of a cacique with
●186 his large family. Men and women came loaded with their household goods and children. They arrived in poor condition, covered with dust and sweat (it was at the end of December), tired and sad, and when they saw their fellow countrymen and relatives happy and content under the paternal rule of the Catholic missionary, they put their burdens down on the ground, in the houses of others, and then there broke out the tears and the wails, thus arousing the consternation of all the inhabitants and the missionary (2).

2. Father Corrado relates an analogous case in his Historia de las Misiones de Tarija.

Poor unfortunates! In spite of the vices which dominate their corrupt nature, there is something noble in the Chiriguano race. Their fondness for their native place, for their home, is great. They will make any sacrifice to return and prefer to die of hunger and thirst. They will never abandon their town and their home, unless constrained by necessity, fear, or persecution.

Along the road from Yvu to Parapiti there is a town called Itatiqui, where not even drinking water can be found in the vicinity. Want is eternal there; the crops are miserable there; and they either beg for water or steal it from the lakes which are more than five kilometers from the town. Some six years ago there were about 120 families there, persecuted by some whites to whom they did not wish to be subjected. I tried to take them away to form a part of San Antonio Mission, but it was impossible to move them from the place.

They prefer to suffer hunger, thirst, vexations, and persecu-
799 tions there, but they do not abandon the place. They would re-
829 main there very happily /123/ if a small mission were built for
179 them, as they desire, which is somewhat difficult, considering the special circumstances of the place, since the civil and

/123 cont./

797 829 199 religious education of the boys and girls would not make much progress because their parents are in continual movement. Some effort at least has been made to help them by means of the property rights which they have in the territory, about three leagues long by half a league wide, and the plan was then to build them some small chapel, but I believe that these efforts will be left in the filing cabinet for centuries to come (1).

600

1. Today, instead of missions, they are building forts for the purpose of colonization. Doubtless the epoch of a new method of colonization has arrived, but nobody is ignorant of the fact that this costs the Republic millions, while the cost of a mission is relatively nothing, and the advantages and progress incomparable. What advances are there in Crevaux, in Guachalla, and other places? What buildings are there of note and stability? None. In a single hour the Toba or any other savage may destroy them by fire. Don Fernando Guachalla, the president-elect, said it well when he said that the best and cheapest method of colonizing is that of founding missions.

175 511 [132] [146] Before the Parapiti missions were organized, those Indians suffered considerable misery, because the place was quite dry in the rainy season, and they had no means of planting along the banks of the river, since the few lands there were in the hands of the whites. Father Giannecchini passed through there in 1887 as an expeditionary to Paraguay, and when he saw them so poor and so reduced in number, he exhorted them to move to some mission, but they answered that it was not easy to leave the place where they had been born and had grown old.

/129 cont./

196 78 111 This same thing is not true with respect to the external demonstrations of worship. The Chiriguano, like every savage people, have no temples, priests, or ceremonial to regulate manifestations of worship. Does this also demonstrate that they completely lack external demonstrations of veneration of a god? It is not easy to give a categorical answer regarding this, because if it is the truth, as now seems to be the case, for I have not been [186] able to discover any fact which shows the existence of that worship, this could be explained if we take into account the fact that the savage, because of his condition of isolation in the midst of the forest, is distrustful; he looks at the white man with suspicion. This is more than sufficient reason for him to hide his religious acts from the view of the latter.

Nobody could deny us the exactness and solid foundation of this observation, since it is a fact that civilized men, even among themselves, are ashamed to practice religious acts for human reasons, from whence comes the fact that they neither fulfill the duties of their religion nor come to the churches, and, what is worse, they make a show of a religious indifference which is very far from what in fact they feel.

Let us agree then that the Chiriguano does profess some religion, like all other peoples of the world.

This conclusion will be corroborated by what we are going to see in the following sections.

Divinities

796 That the Chiriguano have some divinities is undeniable, but it is very difficult to determine what character they have and to what category they belong according to the concepts of these savages. This is the reason why it is impossible to determine with certainty whether or not they /130/ profess polytheism or monotheism, when one considers the diversity of excellence, power, and pre-eminence which they attribute to their divinities.

/169 cont./

Towns

It is thus stated in the Holy Scriptures that man from the beginning began to build towns, and all the descendants of the first inhabitants of the earth have followed their example. I believe that my readers have learned that the Chiriguano are different from the other natives who surround them: they consider the Toba and the Mataco to be very inferior, so inferior that they scorn and despise the ornaments and varied feathers that the latter use.

The Chiriguano also, as descendants of the first men, love society and like to live in company, in more or less large towns, in well-formed towns, with houses around a plaza, in contrast to other tribes which, in spite of being sociable, form towns as quickly as they disappear, according to need. Thus it happens that wherever they know that there is food, the Toba and the other nomadic races go there: if they are helping a missionary, they abandon him when the algarrobas, the chañar, and the mistol are ripe (2).

2. Polygamy in the world began with Lamec. From Ada, his first wife, he took Faci who lived in cabins: it seems that the nomadic tribes of America are descendants of his.

I have witnessed both cases, the first in the Tigüipa Mission, where on the right bank of its little river three tribes had gathered in 1905, making their miserable round huts with a few stakes, with branches covered with grass, in which men and women, old and young, and dogs covered with mange lived together. I witnessed the second in the mission of San Antonio del Pilcomayo in 1900 when, the algarrobas already being ripe, some 68 Mataco families disappeared, running off into the woods to seek a life of gifts and surrender themselves to drink and dishonesty, turning their backs on the religion which some of them had embraced.

/187 cont./

What did Adam obtain through his sin? Confusion and being thrown out of Paradise in order to be subjected to all the miseries of life. We have allinherited the pride of the first Adam, and this capital sin causes us to commit errors and more errors, causes the principle of humility to be lost, and causes the favored one to look with disdain on one who is inferior; only religion can remedy these evils, but Catholicism has not penetrated everywhere, and among the Chiriguano, formerly savages in every sense of the word, it is relatively new, for which reason the pride with which they deprecate their inferiors, looking at them disdainfully, is not altogether uprooted; they do not make use of their clothing and adornments, and they strive to appear equal to the whites, whom they consider superior (?).

> 2. The simplicity of dress of the American Catholic women when they go to church is worthy of all praise. Would that they always dressed in this way and that the fashion of hats had never appeared! In Europe they are so large that they bother the spectator in large gatherings, and in the daily services they interfere with the view of the holy ceremonies, and, consequently, they attend without piety.

Clothing

The Chiriguano wears his hair long and barely ever cuts the hair near the forehead, either for adornment or so that it may not interfere with his vision, because he does not tie it up like the women and the Quechua Indians. He wraps it around his head and ties it with a band that his wife, mother, or sister weaves for him. This band is called Yapicuana; it is 1.25 or 1.50 meters long and 5 centimeters more or less in width. It is of cotton or wool and comes in various colors, but at the present time most of them, where civilization has not sufficiently penetrated, use one of red baize, which they

/197 cont./

301 562 [437] These are of ten-centavo or five-centavo pieces, but they try to have them all alike. From what has been said it can be seen that the necklaces that the women wear are modern, brought by traders, especially peddlers (2).

2. Today neither medios nor reales of pure silver are found, but the Chiriguano Indian women make their necklaces with medios and reales of nickel. These are satisfactory, but the former were better.

301 184 Modern necklaces are common and also worn by the neophytes, but they do not wear bracelets, which are suitable only for the infidels. They make a long string of small blue beads and wrap it around /198/ their wrists, taking care to be sure that each turn is tight and close to the previous one, and so on with the rest which follow.

291 301 • 186 177 The Chiriguano, because he is proud, does not lower himself to wearing the adornments of neighboring tribes which are inferior to him, but he does easily adapt himself to wearing the clothing and adornments of races which are superior to him. He does not lower himself to wearing bird feathers, to scarring his face and arms, to wearing wooden earrings, like the Toba and others, but he imitates and attempts to surpass his superiors, the whites, by dressing himself like them, the men wearing the fine hat and the women wearing the wool and silk manta, the young men the footwear and boot, and the maidens foreign earrings. Hence, tiny little girls at the moment they are born have the ear lobe pierced, so that in time, even before they begin to walk, the mother can put a pair of earrings on them, while none of the old women whom I know wears earrings in her ears. This is a sure sign that they never wore ornaments in them, and thus, if the modern Chiriguano women wear them, it is because they have seen women and maidens who came from civilized centers or were born there.

/229 cont./

881 304 [821] For the piercing of the lip, a full moon is necessary, so that the open wound will not have bad results, will gradually get larger, and will not form a swelling. The boys who are ready for the tembeta must not be younger than seven years of age or older than 12. In the first case they would not be able to stand the pain, and in the second the piercing would be difficult because the lip would have hardened.

Thus, when the moon is at its maximum and the boy is of the proper age, he little by little becomes prepared for the operation. The mother and father prepare him with loving words, stimulating his vanity so that he may afterward be esteemed and loved by the girls. Then they make him understand the need for piercing his lip, so that everyone will know [186] [885] that he belongs to the noble Chiriguano race and is worthy of being a member of it; finally, they make him understand that only when he has the tembeta will the grandees of the nation respect him and treat him kindly (1).

[869] [1717]

1. Christian mothers, to encourage their sons to endure suffering and even martyrdom itself, show them Heaven, an invisible dwelling place. The savage infideh encourage their children with earthly promises, such as the love of women; qui de terra est; de terra loquitur; this is the effect of ignorance.

The boy hears the nice things that his parents say to him as a deaf man hears music. What he considers more and what occupies all his concern is the pain that the opening of his lip is going to cause him. Nevertheless, he cannot hide or run away; he must submit to the operation in spite of his fear of it. In fact, before the full moon the father goes with his son to the house of the surgeon and tells him the reason for his visit, asking him to make his boy into a man. The surgeon-doctor makes an appointment for the next day or another one, and in the meantime he looks for a second boy to undergo the

304 881 959

/234 cont./

539 "Do you see those weapons in the corner there like metallic objects? With them you can put an end to your misadventures if you know how to make use of them, as I shall tell you. Each of you select the ones which seem to be the best." They were arrows, bows, guns, and swords. The cleverer one looked first, and having observed that the guns were of heavy iron, as were the lances and swords, he selected the lighter ones, that is, the arrows and bows.

What was left for his companion to take? They were the only bows and arrows. Perhaps to his own regret and without having much choice, he resigned himself to what remained and took over the guns, lances, and swords. He worked all night to clean them of the rust which had spread over them, but when the sun rose everything was done and he had the satisfaction of seeing his weapons shine like new.

"With these arms," said the Agüara-Tunpa, "you will be hunters and must seek your livelihood, and with the same you will defend yourselves from danger, from predatory animals and from your enemies," and, turning to the one with bows and arrows, he added, "You will always be poorer than your companion because you had the indiscretion to decide in favor of the one of little use, because you have chosen the one of little value. The one with the guns will always be superior to you in everything, in intelligence, boldness, fortune, valor, and wealth; his food will always be better than yours, and consequently his clothing, and you will enjoy what is in his house only by serving him and helping him in his labors: from this moment on he will be superior to you, like another marvelous beings; you will be taken into his house like a companion in distress and he will sometimes take pity on you because of the blessing which he has received today (1).

• [84]

1. They really believe what is told up to this point in the legend, that is, that they are inferior to the whites, but as a punishment, but by destiny: true fatalism.

4: Nino--425 M-3 (1890-1911) 1912 SF10 Chiriguano SF10

Zamuco SK14
Tapiete SK13
Yanaiguas

/315 cont./

Nothing is known about the origin of these wretched Indians because they run away from civilized people; nor do they allow the latter to occupy the region that they inhabit, because they kill treacherously by night or even by day, if they are superior in number.

Perhaps in some distant day they can be reduced with the colonization of the territory, because it is supposed that they follow the dry course of the Parapiti River in order to be able to live, at least in winter, when the water in the lakes dries up.

Yanaiguas or Ñanaiguas

It is not true that the Ñanaiguas are Chiriguano in origin, for if this were so they would all speak something of the language. Those who understand it are rare, and those who speak it very rare; the latter have learned it from their dealings, not only with the Chiriguano, but also with certain whites to whom they have begun to lend their services.

Their territory is located between the Parapiti River and the stream of Cuevo, from 20° to 20° 32' latitude and from 63° to 63° 40' longitude.

They are not numerous, but are quite inoffensive and peaceful, for which reason it is easy to reduce them, and I do not believe the day is far off. In the region of these and other Indians, there are explorations going on today which will necessarily result in intercourse and subsequent civilization, given the peacefulness of the natives.

The Chiriguano have given the said name to these Indians. They call them Yanaiguas because they are dwellers in the forest, and this is a term of contempt, because, according to the Chiriguano, only wild animals live in the forest.

As I have said, these Indians are not like the previous ones, who run away from civilized people; they are already working with the whites, although not more than half a day, like the Toba and Mataco, and without the tenacity of the latter. They are often seen on the right bank of the Parapiti in little

/211 cont./

Chiriguano only the old men now have the tembeta. The Chiriguano chief Maringay, who still respects old customs, has the lower lip of all boys pierced. Maringay is one of the old ones who say contemptuously: The "ava," the man, who does not wear a tembeta looks like a "cuña" (woman). To call men the insulting word "woman" is to insult them in Chiriguano fashion. The ones who are "ava" say of the Chané, who have small tembetas, "cuñareta" (women).

Nowadays most of the tembetas are made out of tin and pieces of glass by the whites in mountainous regions. Among those who have made them is the Italian Pablo Piotti. His work has even managed to get into European museums, without ever having lodged in an Indian chin. In former times the Chiriguano also had tembetas made of transparent resin (1).

1. P. Chomé: Lettres édifiantes. Vol. XXIV, p. 317.

If the Chané or Chiriguano boy wishes to marry, he sends the parents of the girl all kinds of hunting booty. Vocapoy /212/ told me that he places wood in front of their houses. If the wood is used, it means consent, if he finds the wood untouched, he is rejected. If he has been successful with the wood, he asks the mother of the girl for her. She then answers that she cannot know whether he will be a good husband who can provide food for his wife. In order to demonstrate this, he must serve his future mother-in-law for about a year. Thus, marriage is a sort of purchase.

The Chané and Chiriguano men go courting nowadays in the same way that they did 200 years ago (1).

1. P. Chomé, op. cit., 319.

The night before the wedding, the young man sleeps with his girl. The wedding is celebrated with a drinking bout, with no other ceremonies than much drinking of maize beer. The newlyweds receive good wishes. As a rule, the young people go on living for a while in the house of the mother-in-law.

C
Ce /84 cont./ The subjugated Chané were distributed among
175 the various social communities of the Chiriguano as subjects or
648 slaves. In the "Relación del Corregidor de Tomino Don Juan
162 Arce de Alvedia" in the year 1618, it is said that in the Province
[567] of Machareti, "which is Pilcomayo and its environs," there lived scarcely 400 pure Chiriguano, among whom were distributed 5,000 Chané "to one 200, to another 100, to another 60, and in
C this way up to said number." In the Province of Charaguay 4,000
Ce Chané were distributed in the same manner to the 350 Chiriguano
175 of this province, and upwards of 1,000 Chané to the 200
648 Chiriguano of the Province of Guapay. As in other documents, in
567 this one as well, there is mentioned the ill treatment which these subjects had to suffer from the Chiriguano and the hate which they had toward their oppressors (318). The Chiriguano

C
Ce
[186] 318. Moreno II, pp. 250 and 104.

scornfully called the Chané "tapií," while they themselves were called /85/ by the latter "cheya," that is, "my master" (319).

319. Moreno II, p. 254.

C
175 Although most of these subjects or slaves were made up of Chané,
648 there were also among them other Indians who had been subjugated
567 in the expeditions, for example, Chicha Indians (320), and among

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[567]
[648] 320. Moreno II, p. 207.

the Chiriguano of Tendi also Guatuco Indians (321). According

321. Moreno II, p. 117.

to Techo (322), whose report was written in the second half of

322. According to Moreno II, pp. 236 and 237.

the 17th century, the Chiriguano customarily sold some of their slaves to the Spaniards.